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HISTORY OF JOSEPH SMITH.

(Continued from page 66.)

THE next day after the above was received, I also received the following revelation relative to the gifts of the Holy Ghost, given at Kirtland, March 8th, 1831.

*Revelation given March, 1831.*

Hearken, O ye people of my church, for verily I say unto you, that these things were spoken unto you for your profit and learning; but notwithstanding those things which are written, it always has been given to the elders of my church, from the beginning, and ever shall be, to conduct all meetings as they are directed and guided by the Holy Spirit: nevertheless ye are commanded never to cast any one out from your public meetings, which are held before the world; ye are also commanded not to cast any one who belongeth to the church out of your sacrament meetings: nevertheless, if any have transgressed, let them not partake until they make reconciliation.

And again, I say unto you, ye shall not cast any one out of your sacrament meetings, who is earnestly seeking the kingdom: I speak this concerning those who are not of the church.

And again, I say unto you, concerning your confirmation meetings, that if there be any that is not of the church, that is earnestly seeking after the kingdom, ye shall not cast them out; but ye are commanded in all things to ask of God, who giveth liberally, and that which the spirit testifies unto you, even so I would that ye should do in all holiness of heart, walking uprightly before me, considering the end of your salvation, doing all things with prayer and

thanksgiving, that ye may not be seduced by evil spirits, or doctrines of devils, or the commandments of men, for some are of men and others of devils.

Wherefore, beware lest ye are deceived; and that ye may not be deceived, seek ye earnestly the best gifts, always remembering for what they are given; for verily I say unto you, they are given for the benefit of those who love me and keep all my commandments, and him that seeketh so to do, that all may be benefitted, that seeketh or that asketh of me, that asketh and not for a sign, that he may consume it upon his lusts.

And again, verily I say unto you, I would that ye should always remember, and always retain in your minds what those gifts are that are given unto the church, for all have not every gift given unto them: for there are many gifts, and to every man is given a gift by the spirit of God: to some is given one, and to some is given another, that all may be profited thereby; to some it is given by the Holy Ghost to know that Christ is the Son of God, and that he was crucified for the sins of the world; to others it is given to believe on their words, that they might also have eternal life, if they continue faithful.

And again, to some it is given by the Holy Ghost, to know the differences of administration, as it will be pleasing

unto the same Lord, according as the Lord will, suiting his mercies according to the condition of the children of men. And again, it is given by the Holy Ghost to some to know the diversities of operations, whether it be of God that the manifestations of the Spirit may be given to every man to profit withal.

And again, verily I say unto you, to some it is given by the spirit of God, the word of wisdom; to another it is given the word of knowledge, that all may be taught to be wise and have knowledge. And again, to some it is given to have faith to be healed, and to others it is given to have faith to heal. And again, to some it is given the working of miracles, and to others it is given to prophecy, and to others the discerning of spirits. And again, it is given to some to speak with tongues, and to another it is given the interpretation of tongues, and all these gifts cometh from God, for the benefit of the children of

God. And unto the bishop of the church and unto such as God shall appoint and ordain to watch over the church, and to be elders unto the church, are to have it given unto them to discern all those gifts, lest there shall be any of you professing and yet be not of God.

And it shall come to pass that he that asketh in spirit shall receive in spirit; that unto some it may be given to have all those gifts, that there may be a head, in order that every member may be profited thereby: he that asketh in the spirit, asketh according to the will of God, wherefore it is done even as he asketh.

And again, I say unto you, all things must be done in the name of Christ, whatsoever you do in the spirit: and ye must give thanks unto God in the spirit for whatsoever blessing ye are blessed with: and ye must practice virtue and holiness before me continually. Even so: Amen.

The same day that I received the foregoing revelation, I received the following, setting apart John Whitmer as an historian, inasmuch as he was faithful. Given at Kirtland, March 8th, 1831.

*Revelation to Joseph Smith jun., and John Whitmer. Given March, 1831.*

Behold, it is expedient in me that my servant, John, should write and keep a regular history, and assist you, my servant Joseph, in transcribing all things which shall be given you, until he is called to further duties. Again, verily I say unto you, that he can also lift up his voice in meetings, whenever it shall be expedient.

And again, I say unto you, that it shall be appointed unto him to keep the church record and history continually, for Oliver Cowdery I have appointed to another office. Wherefore it shall be given him, inasmuch as he is faithful, by the Comforter, to write these things. Even so: Amen.

Upon inquiry how the brethren should act in regard to purchasing lands to settle upon, and where they should finally make a permanent location, I received the following revelation, given at Kirtland, March, 1831.

*Revelation given March, 1831.*

It is necessary that ye should remain for the present time in your places of abode, as it shall be suitable to your circumstances; and inasmuch as ye have lands, ye shall impart to the eastern brethren; and inasmuch as ye have not lands, let them buy for the present time in those regions round about, as seemeth good, for it must needs be necessary that they have places to reside at.

It must needs be necessary, that ye save all the money that ye can, and that ye obtain all that ye can in righteousness, that in time ye may be enabled to purchase lands for an inheritance, even the city. The place is not yet to

be revealed, but after your brethren come from the east, there are to be certain men appointed, and to them it shall be given to know the place, for to them it shall be revealed; and they shall be appointed to purchase the lands, and to make a commencement, to lay the foundation of the city; and then ye shall begin to be gathered with your families, every man according to his family, according to his circumstances, and as is appointed to him by the presidency and the bishop of the church, according to the laws and commandments which ye have received, and which ye shall hereafter receive. Even so: Amen.

About this time came Lemon Copley, one of the sect called Shaking Quakers, and embraced the fulness of the everlasting gospel, apparently honest hearted, but still retained ideas that the Shakers were right in some particulars of their faith; and in order to have more perfect understanding on the subject, I inquired of the Lord and received the following revelation.

*Revelation to Sidney Rigdon, Parley P. Pratt, and Lemon Copley. Given March, 1831.*

Hearken unto my word my servants Sidney, and Parley, and Lemon, for behold, verily I say unto you, that I give unto you a commandment, that you shall go and preach my gospel, which ye have received, even as ye have received it, unto the Shakers. Behold, I say unto you, that they desire to know the truth in part, but not all, for they are not right before me, and must needs repent: wherefore I send you my servants, Sidney and Parley, to preach the gospel unto them; and my servant Lemon shall be ordained unto this work, that he may reason with them, not according to that which he has received of them, but according to that which shall be taught him by you, my servants, and by so doing I will bless him, otherwise he shall not prosper: thus saith the Lord, for I am God, and have sent mine only begotten Son into the world, for the redemption of the world, and have decreed that he that receiveth him shall be saved, and he that receiveth him not, shall be damned.

And they have done unto the Son of man even as they listed; and he has taken his power on the right hand of his glory, and now reigneth in the heavens, and will reign till he descends on the earth to put all enemies under his feet, which time is nigh at hand, I the Lord God have spoken it, but the hour and the day no man knoweth, neither the angels in heaven, nor shall they know until he comes; wherefore I will that all men shall repent, for all are under sin, except them which I have reserved unto myself, holy men that ye know not of; wherefore I say unto you, that I have sent unto you mine everlasting covenant, even that which was from the beginning, and that which I have promised I have so fulfilled, and the nations of the earth shall bow to it; and, if not of themselves, they shall come down, for that which is now exalted of itself, shall be laid low of power; wherefore I give unto you a commandment, that ye go among this people, and say unto them, like unto mine apostle of old, whose name was Peter: Believe on the

name of the Lord Jesus, who was on the earth, and is to come, the beginning and the end; repent and be baptized in the name of Jesus Christ, according to the holy commandment, for the remission of sins; and whoso doeth this, shall receive the gift of the Holy Ghost, by the laying on of the hands of the elders of this church.

And again, I say unto you, that whoso forbiddeth to marry, is not ordained of God, for marriage is ordained of God unto man; wherefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation, and that it might be filled with the measure of man, according to his creation before the world was made. And whoso forbiddeth to abstain from meats, that man should not eat the same, is not ordained of God: for behold the beasts of the field, and the fowls of the air, and that which cometh of the earth, is ordained for the use of man, for food, and for raiment, and that he might have in abundance; but it is not given that one man should possess that which is above another, wherefore the world lieth in sin, and woe be unto man that sheddeth blood, or that wasteth flesh, and hath no need.

And again, verily I say unto you, that the Son of Man cometh not in the form of a woman, neither of a man travelling on the earth; wherefore be not deceived, but continue in steadfastness, looking forth for the heavens to be shaken; and the earth to tremble, and to reel to and fro as a drunken man; and for the valleys to be exalted; and for the mountains to be made low; and for the rough places to become smooth: and all this when the angel shall sound his trumpet.

But before the great day of the Lord shall come, Jacob shall flourish in the wilderness; and the Lamanites shall blossom as the rose; Zion shall flourish upon the hills, and rejoice upon the mountains, and shall be assembled together unto the place which I have appointed. Behold, I say unto you, go forth as I have commanded you; repent

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And they have done unto the Son of man even as they listed; and he has taken his power on the right hand of his glory, and now reigneth in the heavens, and will reign till he descends on the earth to put all enemies under his feet, which time is nigh at hand, I the Lord God have spoken it, but the hour and the day no man knoweth, neither the angels in heaven, nor shall they know until he comes; wherefore I will that all men shall repent, for all are under sin, except them which I have reserved unto myself, holy men that ye know not of; wherefore I say unto you, that I have sent unto you mine everlasting covenant, even that which was from the beginning, and that which I have promised I have so fulfilled, and the nations of the earth shall bow to it; and, if not of themselves, they shall come down, for that which is now exalted of itself, shall be laid low of power; wherefore I give unto you a commandment, that ye go among this people, and say unto them, like unto mine apostle of old, whose name was Peter: Believe on the

name of the Lord Jesus, who was on the earth, and is to come, the beginning and the end; repent and be baptized in the name of Jesus Christ, according to the holy commandment, for the remission of sins; and whoso doeth this, shall receive the gift of the Holy Ghost, by the laying on of the hands of the elders of this church.

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But before the great day of the Lord shall come, Jacob shall flourish in the wilderness; and the Lamanites shall blossom as the rose; Zion shall flourish upon the hills, and rejoice upon the mountains, and shall be assembled together unto the place which I have appointed. Behold, I say unto you, go forth as I have commanded you; repent

of all your sins; ask and ye shall receive; knock and it shall be opened unto you; behold I will go before you, and be your rearward; and I will be in your midst,

and you shall not be confounded; behold, I am Jesus Christ, and I come quickly. Even so: Amen.

During the month of April, I continued to translate the scriptures as time would allow. In May, a number of elders being present, and not understanding the different spirits abroad in the land, I inquired, and received from the Lord the following revelation.

*A revelation given May, 1831.*

Hearken, O ye elders of my church, and give ear to the voice of the living God, and attend to the words of wisdom which shall be given unto you, according as ye have asked and are agreed as touching the church, and the spirits which have gone abroad in the earth. Behold, verily I say unto you, that there are many spirits which are false spirits, which have gone forth in the earth, deceiving the world; and also Satan hath sought to deceive you, that he might overthrow you.

Behold, I, the Lord, have looked upon you, and have seen abominations in the church that profess my name; but blessed are they who are faithful and endure, whether in life or in death, for they shall inherit eternal life. But woe unto them that are deceivers and hypocrites, for thus saith the Lord, I will bring them to judgment.

Behold, verily I say unto you, there are hypocrites among you, and have deceived some, which has given the adversary power, but, behold, such shall be reclaimed; but the hypocrites shall be detected and be cut off, either in life or in death, even as I will, and woe unto them who are cut off from my church, for the same are overcome of the world; wherefore, let every man beware lest he do that which is not in truth and righteousness before me.

And now, come, saith the Lord by the spirit, unto the elders of his church, and let us reason together that ye may understand, let us reason even as a man reasoneth one with another, face to face; now when a man reasoneth, he is understood of man, because he reasoneth as a man; even so will I, the Lord, reason with you that you may understand; wherefore, I, the Lord, asketh you this question, unto what were ye ordained? To preach my gospel by the Spirit, even the Comforter, which was sent forth to teach the truth; and then received ye spirits which ye could not understand,

and received them to be of God, and in this are ye justified. Behold, ye shall answer this question yourselves; nevertheless, I will be merciful unto you; he that is weak among you hereafter shall be made strong.

Verily, I say unto you, he that is ordained of me and sent forth to preach the word of truth by the Comforter, in the spirit of truth, doth he preach it by the spirit of truth, or some other way? and, if it be by some other way, it be not of God; therefore, why is it that ye cannot understand and know that he that receiveth the word by the spirit of truth, receiveth it as it is preached by the spirit of truth?

Wherefore, he that preacheth, and he that receiveth, understandeth one another, and both are edified and rejoice together; and that which doth not edify, is not of God, and is darkness; that which is of God is light, and he that receiveth light and continueth in God, receiveth more light, and that light groweth brighter and brighter, until the perfect day. And again, verily I say unto you, and I say it that you may know the truth, that you may chase darkness from among you, for he that is ordained of God and sent forth, the same is appointed to be the greatest, notwithstanding he is least, and the servant of all; wherefore, he is possessor of all things, for all things are subject unto him, both in heaven and on the earth, the life and the light, the spirit and the power, sent forth by the will of the Father, through Jesus Christ; but no man is possessor of all things except he is purified and cleansed from all sin, ye shall ask whatsoever ye will in the name of Jesus, and it shall be done; but know this, it shall be given you what you shall ask, and as ye are appointed to the head, the spirits shall be subject unto you.

Wherefore it shall come to pass, that if you behold a spirit manifested that you cannot understand, and you receive

not that spirit, ye shall ask of the Father in the name of Jesus, and if he give not unto you that spirit, that you may know that it is not of God; and it shall be given unto you power over that spirit, and you shall proclaim against that spirit, with a loud voice, that it is not of God; not with railing accusation, that ye be not overcome; neither with boasting, nor rejoicing, lest you be seized therewith; he that receiveth of God, let him account it of God, and let him rejoice that he is accounted of God worthy to receive, and by giving heed and doing these things which ye have received, and which ye shall hereafter receive; and the kingdom is given you of the Father, and power to overcome all things, which is not ordained of him; and behold, verily I say unto you, blessed are you who are now hearing these words of mine from the mouth of my servant, for your sins are forgiven you.

Let my servant Joseph Wakefield, in whom I am well pleased, and my servant Parley P. Pratt, go forth among the churches, and strengthen them by the word of exhortation; and also my ser-

vant John Corrill, or as many of my servants as are ordained unto this office, and let them labour in the vineyard; and let no man hinder them of doing that which I have appointed unto them; wherefore, in this thing my servant, Edward Partridge, is not justified; nevertheless, let him repent, and he shall be forgiven. Behold, ye are little children, and ye cannot bear all things now; ye must grow in grace and in the knowledge of the truth. Fear not, little children, for you are mine, and I have overcome the world, and you are of them that my Father hath given me; and none of them that my Father hath given me shall be lost; and the Father and I are one, I am in the Father and the Father in me; and, inasmuch as ye have received me, ye are in me, and I in you; wherefore, I am in your midst, and I am the good Shepherd, (and the stone of Israel; he that buildeth upon this rock shall never fall.) And the day cometh that you shall hear my voice and see me, and know that I am. Watch, therefore, that ye may be ready. Even so: Amen.

# NAUVOO CONFERENCE MINUTES.

*From the Times and Seasons.*

At two o'clock, p.m., Patriarch Hyrum Smith arrived at the stand, and said he wanted to speak something about the Temple. We want 200,000 shingles, as we shall resume the work on the Temple immediately; all who have not paid their tithing, come on and do it. We want provisions, money, boards, planks, and any thing that is good; we don't want any more old guns or watches. I thought some time ago I would get up a small subscription, so that the sisters might do something. In consequence of some misunderstanding, it has not gone on as at first; it is a matter of my own, I do not ask it as a tithing, I give a privilege for any one to pay a cent a week, or fifty cents a year. I want it by next fall to buy nails and glass. It is difficult to get money, I know that a small subscription will bring in more than a large one—the poor can help in this way. I take the responsibility upon myself, and call upon the sisters; I call again until I get about 1,000 dollars, it only requires 2,000 subscribers. I have sent this subscription to England, and the branches; I am not to be dictated to by any one, except the prophet and God; I want you to pay in your subscriptions to me, and it shall always be said boldly by me—the sisters bought the glass in that house—and their names shall be written in the book of the law of the Lord. It is not a tax but a free will offering to procure something which shall ever be a monument of your works. No member of the Female Relief Society got it up; I am the man that did it; they ought not to infringe upon it; I am not a member of the Female Relief Society; I am one of the committee of the Lord's House. I wish to accomplish something; I wish all the Saints to have an opportunity to do something; I want the poor to have a chance with the purse of five dollars. The widow's two mites, were more in the eyes of the Lord than the purse of the rich: and the poor woman shall have a seat in the house of God, she who pays her two mites as much as the rich; because it



is all they have. I wish all to have a place in that house; I intend to stimulate the brethren; I want to get the roof on this season; I want to get the windows in, in the winter, so that we may be able to dedicate the house of the Lord by this time next year, if nothing more than one room; I will call upon the brethren to do something.

I cannot make a comparison between the house of God and any thing now in existence. Great things are to grow out of that house; there is a great and mighty power to grow out of it; there is an endowment. Knowledge is power, we want knowledge; we have frequently difficulties with persons who profess to be Latter-day Saints; when the sacrament will be administered in the Lord's house, it will do away with a great deal of difficulty that is now in existence. If we can have a privilege and confess our faults unto God and one another every Sabbath day, it will do away with these. You, poor sisters, shall have a seat in that house; I will stand on the top of the pulpit and proclaim to all what the sisters have done; when you offer up your sacraments every Sabbath, you will feel well a whole week; you will get a great portion of the Spirit of God, enough to last you a week, and you will increase. We are now deprived of the privilege of giving the necessary instruction—hence we want a house. All the money shall be laid out for what you design it; it shan't be paid for anything else. I am one of the committee; the committee tell me the quarry is blockaded, it is filled with the rock; the stone cutters are wanting work; come on with your teams as soon as conference is over. It is not necessary for me to tell who will come and do it; I will prophesy that you will do it. There is not one in the city but what will do right if they know it; only one or two exceptions, and they are not worth notice; God will take care of them, and if he don't the devil will. I described them once and you will always know them while you see them, they will keep hopping till they hop out of town. Some are tree toads who climb the trees and are continually croaking.

We are now the most noble people on the face of the globe, and we have no occasion to fear tad-poles. We are designated by the all-seeing eye, designated to do good; not to stoop to any low thing. We are apt to suffer prejudice to get into our hearts on hearing reports, we never should allow it; never should pass our judgment until we hear both sides. I will tell you a Dutch anecdote: a certain Dutchman had a cause brought before him and heard one side, and he gave in his decision, 'by sure you got the case;' and when the other party brought their witnesses, he said again, 'by sure and you have got the case too.' If you hear of any one high in authority, that he is rather inclined to apostacy, don't let prejudice arise, but pray for him; God may feel after him and he may return; never speak reproachfully or disrespectfully, he is in the hand of God, I am one of those peace-makers who take a stand above these little things. It has been intimated we should have investigations this conference. Do you think I would trouble this conference with it? If I have a difficulty with a man I will go and settle it, let them settle their difficulties; there is not a man who has had a difficulty, who would trouble this congregation about it; we ask no favours, we can settle it ourselves; don't think any thing about persons who are on the eve of apostacy, God is able to take care of them. Let God judge, do your duty, and let men alone.

I wish to speak about Messrs. Law's steam-mill, there has been a great deal of bickering about it. The mill has been a great benefit to the city, no matter how much fault found; it has been the means of building up the city, it has brought in thousands who would not have come here; but as they saw that the Mormons had not got horns, they came, and have got good by it. People would rather come than starve. The Messrs. Laws have sunk their capital, and done a great deal of good; it is out of character to cast any aspersions on the Messrs. Laws. When we come to investigate the conspiracy, it is that rascal Jackson who presumed upon them; he supposed he could lead them into any manner of iniquity. I do not believe that the Messrs. Laws would do any thing to injure me or any man's life. The men gave affidavit that Jackson said they would go into it tooth and nail! I will not believe they will do it, if Jackson swore it upon a stack of Bibles as big as Mount Etna. I make these observations for the purpose of putting down prejudice. If



I was as full of the devil as an egg is full of meat, and you undertook to oppress men you could not drive me, neither if I was full of the Spirit of God. Never undertake to destroy men because they do some evil thing, it is natural for a man to be lead and not driven; put down iniquity by good works; many men speak without any contemplation, but when they have a little contemplation it would not have been spoken. We ought to be careful what we say, and take the example of Jesus, cast over the mantle of charity and try to cover their faults. We are made to enlighten and not to darken one another; save men but not destroy men; do unto others what you would have them do unto you. It is well enough to root out conspiracy, do not fear, but if you are in the right track, having God to guide you, he will save you, for God will save you if he has to destroy the wicked so as by fire.

I want to put down all false influence; all that brother Joseph said, was all right; but it was said by the rascal Jackson. If I thought I should be saved, and any in the congregation be lost, I should not be happy; for this purpose Jesus effected a resurrection; our Saviour is competent to save all from death and hell; I can prove it out of the revelations: I would not serve a God that had not all wisdom and all power. The reason why I feel so good is because I have a big soul, there are men with small bodies who have got souls like Enoch; we have gathered out all the big souls from the ends of the earth: the gospel picks out all the big souls, out of all creation; and we will get all the big souls out of all the nations, and we shall have the largest city in the world. It works just like a God. We will gather out all the big souls out of every nation: as soon as the gospel catches hold of a big soul it brings them all right up to Zion. There is a thing called an eye star, the gospel is similar; then will we have a people big enough to be saved. Popery could not write what Enoch preached; he told the people the Spirit of God took him up into a high mountain, showed him the distress of the people; the destruction of the world, and he said his heart swelled wide as eternity; but Popery could not receive any thing as large as that. Every society are just like them; God Almighty has made men's souls according to the society which he lives in, with very few exceptions, and when men come to live with the Mormons, their souls swell as if they were going to stride the planets, as I stride the Republic of America. I can believe that man can go from planet to planet, a man gets so high in the mansions above.

A certain good sister came to my house and she was troubled because she heard so many big things; she thought it weakened her faith. I told her she had too much faith; she believed too much; I will tell you how you may know whether the thing is true or not. When any come to you with a lie, you feel troubled: God will trouble you and will not approbate you in such belief; you had better get some antidote to get rid of it. Humble yourself before God, and ask him for his spirit, and pray to him to judge it for you. It is better not to have so much faith, than to have so much as to believe all the lies. Before this conference closes I want to get all the elders together. I shall make a proclamation; I want to take the line and axe, and hew you, and make you as straight as possible; I will make you as straight as a stretched line. Every elder that goes from Nauvoo to preach the gospel, if he preach any thing else we will silence him through the public print: I want the elders to meet and to understand, and if they teach any thing but the pure truth we will call them home.

The president having arrived, the choir sung a hymn. Elder A. Lyman offered prayer.

The President then arose and called the attention of the congregation upon the subjects which were contemplated in the fore part of the conference. As the wind blows very hard, it will be hardly possible for me to make you all hear unless there is profound attention. It is of the greatest importance, and the most solemn of any that can occupy our attention, and that is the subject of the dead; on the decease of our brother Follett, who was crushed to death in a well, I have been requested to speak by his friends and relatives, and inasmuch as there are a great many in this congregation who live in this city as well as elsewhere, and who have lost friends, I feel disposed to speak on the subject in general, and offer you my ideas so far as I have ability, and so far as I shall be inspired by the Holy Spirit to

dwell on this subject. I want your prayers and faith, the instruction of Almighty God and the gift of the Holy Ghost, that I may set forth things that are true, that can easily be comprehended, and shall carry the testimony to your hearts. Pray that the Lord may strengthen my lungs, stay the winds and let the prayers of the saints to heaven appear that it may enter into the ear of the Lord of Sabaoth; for the effectual prayers of righteous men availeth much, and I verily believe that your prayers shall be heard before I enter into the investigation fully of the subject that is lying before me. Before entering fully into the investigation I wish to pave the way: I will make a few preliminaries in order that you may understand the subject when I come to it. I do not calculate to please your ears with superfluity of words, or oratory, or with much learning: but I calculate to edify you with the simple truths from heaven. In the first place I wish to go back to the beginning of creation; there is the starting point, in order to be fully acquainted with the mind, purposes, decrees, &c., of the great Eloheim, that sits in yonder heavens, it is necessary for us to have an understanding of God himself in the beginning. If we start aright, it is easy to go right all the time; but if we start wrong, it is a hard matter to get right. There are very few beings in the world who understand rightly the character of God. They do not comprehend any thing, that which is past or that which is to come; and consequently, but little above the brute beast. If a man learns nothing more than to eat, drink, sleep, and does not comprehend any of the designs of God, the beast comprehends the same thing; it eats, drinks, sleeps, knows nothing more; yet knows as much as we, unless WE are able to comprehend by the inspiration of Almighty God. I want to go back to the beginning, and so lift your minds to a more lofty sphere, a more exalted understanding; than what the human mind generally understands. I want to ask this congregation, every man, woman, and child to answer the question in their own heart, what kind of a being is God? Ask yourselves. I again repeat the question, what kind of a being is God? Does any man or woman know? have any of you seen him, heard him, communed with him? Here is the question that will peradventure from this time henceforth, occupy your attention. The Apostle says, this is eternal life, to know God and Jesus Christ, whom he has sent. If any man enquire what kind of a being is God, if he will search diligently his own heart, if the declaration of the apostle be true, he will realize that he has not eternal life, there can be eternal life on no other principle. My first object is to find out the character of the only wise and true God, and if I should be the man to comprehend God and explain or convey the principles to your hearts so that the spirit seal it upon you, let every man and woman henceforth put their hand on their mouth and never say any thing against the man of God again; but if I fail, it becomes my duty to renounce all my pretensions to revelations, inspirations, &c., and if all are pretensions, they will all be as bad off as I am at any rate. There is not a man but would breathe out an anathema, if they knew I was a false prophet, and some one would feel authorised to take away my life. If any man is authorised to take away my life, who says I am a false teacher, then upon the same principle am I authorised to take away the life of every false teacher, and where would be the end of blood, and who would not be the sufferer. But no man is authorised to take away life in consequence of their religion, which all laws and governments ought to tolerate, right or wrong. If I show, verily, that I have the truth of God and show that ninety-nine out of a hundred are false teachers, while they pretend to hold the keys of God, and to kill them because they are false teachers, it would deluge the whole world with blood. I want you all to know God, to be familiar with him; and if I can bring you to him, all persecutions against me will cease—you will know that I am his servant, for I speak as one having authority. What sort of a being was God in the beginning? Open your ears and hear all ye ends of the earth, for I am going to prove it to you by the Bible, and I am going to tell you the designs of God to the human race, and why he interferes with the affairs of man.

First, God himself, who sits enthroned in yonder heavens, is a man like unto one of yourselves, that is the great secret. If the vail was rent to day, and the great God, who holds this world in its orbit, and upholds all things by his power, if you

were to see him to-day, you would see him in all the person, image, and very form as a man; for Adam was created in the very fashion and image of God. Adam received instruction, walked, talked, and conversed with him, as one man talks and communes with another.

In order to understand the subject of the dead, for the consolation of those who mourn for the loss of their friends, it is necessary they should understand the character and being of God, for I am going to tell you how God came to be God.—We have imagined that God was God from all eternity. These are incomprehensible ideas to some, but they are the simple and first principles of the gospel, to know for a certainty the character of God, that we may converse with him as one man with another, and that God himself, the father of us all, dwelt on an earth the same as Jesus Christ himself did, and I will show it from the Bible. I wish I had the trump of an archangel, I could tell the story in such a manner that persecution would cease for ever. What did Jesus say (mark it elder Rigdon)? Jesus said, as the Father hath power in himself, even so hath the Son power. To do what? Why what the Father did. That answer is obvious. In a manner to lay down his body and take it up again. Jesus, what are you going to do? To lay down my life, as my Father did and take it up again. If you do not believe it, you do not believe the Bible. The scriptures say it, and I defy all the learning and wisdom—all the combined powers of earth and hell together, to refute it. Here, then, is eternal life, to know the only wise and true God. You have got to learn how to be gods yourselves—to be kings and priests to God, the same as all gods have done: by going from a small degree to another, from grace to grace, from exaltation to exaltation, until you are able to sit in glory as doth those who sit enthroned in everlasting power; and I want you to know, that God, in the last days, while certain individuals are proclaiming his name, is not trifling with you or me—it is the first principle of consolation. How consoling to the mourner, when they are called to part with a husband, wife, father, mother, child, or dear relative, to know that although the earthly tabernacle shall be dissolved, that they shall rise in immortal glory, not to sorrow, suffer, or die any more, but they shall be heirs of God and joint heirs of Jesus Christ. What is it?—To inherit the same glory, the same power, and the same exaltation, until you ascend the throne of eternal power the same as those who are gone before. What did Jesus do? why, I do the things I saw my Father do when worlds came rolling into existence. I saw my Father work out his kingdom with fear and trembling, and I must do the same; and when I get my kingdom I shall present it to my Father, so that he obtains kingdom upon kingdom, and it will exalt his glory, so that Jesus treads in his tracks to inherit what God did before. It is plain beyond disputation, and you thus learn some of the first principles of the gospel, about which so much hath been said. When you climb a ladder, you must begin at the bottom and go on until you learn the last principle; it will be a great while before you have learned the last. It is not all to be comprehended in this world; it is a great thing to learn salvation beyond the grave. I suppose I am not allowed to go into an investigation of any thing that is not contained in the Bible, and I think there are so many wise men here who would put me to death for treason, so I shall turn commentator to-day, I shall comment on the very first Hebrew word in the Bible; I will make a comment on the very first sentence of the history of creation in the Bible—*Berosheit*. I want to analyse the word—*baith*, in, by, through, in, and every thing else. *Rosh*, the head; *Sheit*, grammatical termination. When the inspired man wrote it, he did not put the *baith* there. A man, a Jew without any authority, thought it too bad to begin to talk about the *head*. It read first, 'The head one of the Gods brought forth the Gods,' that is the true meaning of the words. *Bauraw*, signifies to bring forth. If you do not believe it, you do not believe the learned man of God. No man can learn you more than what I have told you. Thus the head God brought forth the Gods in the grand council. I will simplify it in the English language. Oh, ye lawyers! ye doctors! who have persecuted me; I want to let ye know that the Holy Ghost knows something as well as you do. The head God called together the Gods, and sat in grand council. The grand counsellors sat in yonder heavens, and contemplated the creation of the worlds that were created at that time. When I say



doctors and lawyers, I mean the doctors and lawyers of the scripture. I have done so hitherto, to let the lawyers flutter and every body laugh at them. Some learned doctors might take a notion to say, the scriptures say thus and so, and are not to be altered, and I am going to show you an error. I have an old book of the New Testament in the Hebrew, Latin, German and Greek. I have been reading the German and find it to be the most correct, and it corresponds nearest to the revelations I have given for the last fourteen years. It tells about Jachoboy the son of Zebedee; it means Jacob; in the English New Testament it is James. Now if Jacob had the keys, you might talk about James through all eternity, and never get the keys. In the 21st verse of the 4th chapter of Matthew, it gives the word Jacob instead of James. How can we escape the damnation of hell except God reveal to us; men bind us with chains; Latin says Jachabod, means Jacob; Hebrew says it means Jacob; Greek says Jacob; German says Jacob. I thank God I have got this book, and thank him more for the gift of the Holy Ghost. I have got the oldest book in the world, but I have got the oldest book in my heart. I have all the four testaments; come here ye learned men, and read if you can. I should not have introduced this testimony were it not to back up the word *Rosh*, the head Father of the Gods. I should not have brought it up only to show that I am right. When we begin to learn in this way, we begin to learn the only true God, and what kind of being we have got to worship. When we know how to come to him, he begins to unfold the heavens to us and tell us all about it. When we are ready to come to him he is ready to come to us. Now I ask all the learned men who hear me, why the learned men who are preaching salvation say, that God created the heavens and the earth out of nothing, and the reason is they are unlearned; they account it blasphemy to contradict the idea, they will call you a fool. I know more than all the world put together, and the Holy Ghost within me comprehends more than all the world, and I will associate with it. The word create came from the word *baurau*; it does not mean so: it means, to organize; the same as a man would organize a ship. Hence we infer, that God had materials to organize the world out of chaos; chaotic matter, which is element, and in which dwells all the glory. Element had an existence from the time he had. The pure principles of element are principles that never can be destroyed. They may be organized and re-organized, but not destroyed.

I have another subject to dwell upon, and it is impossible for me to say much, but I shall just touch upon them; for time will not permit me to say all, so I must come to the resurrection of the dead, the soul, the mind of man, the immortal spirit. All men say God created it in the beginning. The very idea lessens man in my estimation; I do not believe the doctrine—I know better. Hear it all ye ends of the world, for God has told me so. I will make a man appear a fool before I get through, if you don't believe it. I am going to tell of things more noble—we say that God himself is a self-existing God; who told you so? it is correct enough; but how did you get it into your heads? Who told you that man did not exist in like manner upon the same principles? (refers to the old Bible,) how does it read in the Hebrew? It don't say so in the Hebrew, it says God made man out of the earth, and put into him Adam's spirit, and so became a living body.

The mind of man is as immortal as God himself. I know that my testimony is true, hence, when I talk to these mourners; what have they lost, they are only separated from their bodies for a short season; their spirits existed co-equal with God, and they now exist in a place where they converse together the same as we do on the earth. Is it logic to say that a spirit is immortal, and yet have a beginning? Because if a spirit have a beginning it will have an end: good logic. I want to reason more on the spirit of man, for I am dwelling on the body of man, on the subject of the dead. I take my ring from my finger and liken it unto the mind of man, the immortal spirit, because it has no beginning. Suppose you cut it in two; but as the Lord lives there would be an end. All the fools, learned and wise men, from the beginning of the creation, who say that man had a beginning, proves that he must have an end, and then the doctrine of annihilation would be true. But, if I am right, I might with boldness proclaim from the house-tops,



that God never did have power to create the spirit of man at all. God himself could not create himself: intelligence exists upon a self-existent principle, it is a spirit from age to age, and there is no creation about it. All the spirits that God ever sent into the world are susceptible of enlargement. The first principles of man are self-existent with God: that God himself finds himself in the midst of spirits and glory, because he was greater, and because he saw proper to institute laws, whereby the rest could have a privilege to advance like himself, that they might have one glory upon another, in all that knowledge, power, and glory, &c., in order to save the world of spirits. I know that when I tell you these words of eternal life, that are given to me, I know you taste it and I know you believe it, You say honey is sweet and so do I. I can also taste the spirit of eternal life; I know it is good, and when I tell you of these things, that were given me by inspiration of the Holy Spirit, you are bound to receive it as sweet, and I rejoice more and more.

I want to talk more of the relation of man to God. I will open your eyes in relation to your dead; all things whatsoever God of his infinite wisdom has seen proper to reveal to us, while we are dwelling in mortality, in regard to our mortal bodies, are revealed to us in the abstract, and independent of affinity of this mortal tabernacle; but are revealed to us as if we had no bodies at all, and those revelations which will save our dead will save our bodies; and God reveals them to us in view of no eternal dissolution of the body; hence the responsibility, the awful responsibility, that rests upon us in relation to our dead: for all the spirits who have not obeyed the gospel in the flesh, must either obey the gospel or be damned. Solemn thought, dreadful thought. Is there nothing to be done; no salvation for our fathers and friends who have died and not obeyed the decrees of the Son of Man? Would to God that I had forty days and nights to tell you all, I would let you know that I am not a fallen prophet. What kind of characters are those who can be saved although their bodies are decaying in the grave? When his commandments teach us, it is in view of eternity. The greatest responsibility in this world that God has laid upon us, is to seek after our dead. The apostle says, they without us cannot be made perfect. Now I will speak of them:—I say to you Paul, you cannot be perfect without us: it is necessary that those who are gone before, and those who come after us should have salvation in common with us, and thus hath God made it obligatory to man. Hence God said he should send Elijah, &c.; I have a declaration to make as to the provisions which God hath made to suit the conditions of man; made from before the foundation of the world. What has Jesus said? All sins and all blasphemies, every transgression, except one, that man can be guilty of, there is a salvation for him either in this world, or the world to come. Hence God hath made a provision, that every spirit in the eternal world can be ferretted out and saved, unless he has committed that unpardonable sin, which can not be remitted to him. That God has wrought out a salvation for all men, unless they have committed a certain sin. Every man who has got a friend in the eternal world can save him unless he has committed the unpardonable sin, and so you can see how far you can be a saviour. A man can not commit the unpardonable sin after the dissolution of the body, and there is a way possible for escape. Knowledge saves a man, and in the world of spirits a man cannot be exalted but by knowledge; so long as a man will not give heed to the commandments, he must abide without salvation. A man is his own tormenter, and is his own condemner: hence the saying, they shall go into the lake that burns with fire and brimstone. The torment of the mind of man is as exquisite as a lake burning with fire and brimstone—so is the torment of man. I know the scriptures; I understand them. I said no man can commit the unpardonable sin after the dissolution of the body, but they must do it in this world: hence the salvation of Jesus Christ was wrought out for all men in order to triumph over the devil: for if it did not catch him in one place, it would in another, for he stood up as a Saviour.

The contention in heaven was, Jesus said there would be certain souls that would not be saved, and the devil said he could save them all; the grand council gave in for Jesus Christ, so the devil rebelled against God and fell, and all who put up their heads for him. All sins shall be forgiven except the sin against the Holy

Ghost; after a man has sinned against the Holy Ghost there is no repentance for him; he has got to say that the sun does not shine, while he sees it; he has got to deny Jesus Christ when the heavens were open to him, and from that time they begin to be enemies, like many of the apostates of the church of Jesus Christ of Latter-day Saints. When a man begins to be an enemy, he hunts me. They seek to kill me; they thirst for my blood; they never cease. He has the same spirit that they had who crucified the Lord of Life, the same spirit that sins against the Holy Ghost. You cannot bring them to repentance. Awful is the consequence. I advise all of you to be careful what you do, you may by and by find out that you have been deceived. Stay yourselves, do not give way. You may find out that some one has laid a snare for you. Be cautious; await! when you find a spirit that wants bloodshed, *murder*, the same is not of God, but is of the devil. Out of the abundance of the heart man speaketh. The man that tells you words of life, is the man that can save you. I warn you against all evil characters, who sin against the Holy Ghost, for there is no redemption for them in this world, or in the world to come.

I can enter into the mysteries, I can enter largely into the eternal worlds: for Jesus said, in my father's house there are many mansions, &c. There is one glory of the sun, another glory of the moon, and another glory of the stars, &c. We have reason to have the greatest hope and consolations for our dead, for we have aided them in the first principles; for we have seen them walk in our midst, and seen them sink asleep in the arms of Jesus. And hence is the glory of the sun. You mourners have occasion to rejoice; (speaking of the death of elder King Follett,) for your husband is gone to wait until the resurrection; and your expectations and hope are far above what man can conceive, for why has God revealed it to us? I am authorised to say, by the authority of the Holy Ghost, that you have no occasion to fear, for he is gone to the home of the just. Don't mourn; don't weep. I know it by the testimony of the Holy Ghost that is within me. Rejoice, O Israel! your friends shall triumph gloriously, while their murderers shall welter for ages. I say this for the benefit of strangers, I have a father, brothers, and friends who are gone to a world of spirits. They are only absent for a moment; they are in the spirit, and when we depart we shall hail our mothers, fathers, friends, and all whom we love. There will be no fear of mobs, &c., but all will be an eternity of felicity. Mothers, you shall have your children, for they shall have eternal life; for their debt is paid, there is no damnation awaits them, for they are in the spirit. As the child dies, so shall it rise from the dead and shall be forever living in the learning of God, it shall be the child, the same as it was before it died out of your arms. Children dwell and exercise power in the same form as they laid them down. The baptism of water, without the baptism of fire and the Holy Ghost attending it, is of no use: they are necessary. He must be born of water and the spirit in order to get into the kingdom of God.

In the German, the text bears me out the same as the revelations which I have given for the last fourteen years. I have the testimony to put in their teeth; my testimony has been true all the time. You will find it in the declaration of John the Baptist, (reads from the German,) John says, I baptize you with water, but, when Jesus comes, who has the power, he shall administer the baptism of fire, and the Holy Ghost. Great God! where is now all the sectarian world? and, if this testimony is true, they are all damned as clearly as anathema can do it. I know the text is true. I call upon all you Germans, who know that it is true, to say aye, (loud shouts of aye.) Alexander Campbell, how are you going to save them with water alone? for John said his baptism was nothing without the baptism of Jesus Christ. There is one God, one Father, one Jesus, one hope of our calling, one baptism—all these three baptisms only make one. I have the truth, and am at the defiance of the world to contradict me, if they can. I have now preached a little Latin, a little Hebrew, Greek, and German, and I have fulfilled all. The Germans know that I read the German correct.

Hear it all ye ends of the earth—all ye sinners repent! repent! turn to God, for your religion wont save you, and you will be damned; I do not say how long; but those who sin against the Holy Ghost cannot be forgiven in this world, or in the

world to come; they shall die the second death; as they concoct scenes of bloodshed in this world, so they shall rise to that resurrection, which is as the lake of fire and brimstone: some shall rise to the everlasting burning of God, and some shall rise to the damnation of their own filthiness—as exquisite as the lake of fire and brimstone.

I have intended my remarks to all, both rich and poor, bond and free, great and small. I have no enmity against any man. I love you all. I am your best friend, and if persons miss their mark, it is their own fault. If I reprove a man, and he hates me, he is a fool, for I love all men, especially these my brethren and sisters. I rejoice in hearing the testimony of my aged friends. You never knew my heart; no man knows my history; I cannot tell it. I shall never undertake it; if I had not experienced what I have, I should not have known it myself. I never did harm any man since I have been born in the world. My voice is always for peace, I cannot lie down until all my work is finished. I never think any evil, nor any thing to the harm of my fellow man. When I am called at the trumpet of the archangel, and weighed in the balance, you will all know me then. I add no more. God bless you all. Amen.

The choir sung a hymn at half-past five o'clock, and dismissed with a benediction.

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#### AN EPISTLE OF THE TWELVE.

*To the Church of Jesus Christ of Latter Day Saints, in Nauvoo and all the world. Greeting.*

BELOVED BRETHREN,

Forasmuch as the Saints have been called to suffer deep affliction and persecution, and also to mourn the loss of our beloved Prophet, and also our Patriarch, who have suffered a cruel martyrdom for the testimony of Jesus, having voluntarily yielded themselves to cruel murderers who had sworn to take their lives, and thus, like good shepherds, have laid down their lives for the sheep, therefore it becomes necessary for us to address you at this time on several important subjects.

You are now without a prophet present with you in the flesh to guide you; but you are not without apostles, who hold the keys of power, to seal on earth that which shall be sealed in heaven, and to preside over all the affairs of the church in all the world; being still under the direction of the same God, and being dictated by the same spirit, having the same manifestations of the Holy Ghost to dictate all the affairs of the church in all the world, to build up the kingdom upon the foundation that the prophet Joseph has laid, who still holds the keys of this last dispensation, and will hold them to all eternity, as a king and priest unto the most high God, ministering in heaven, on earth, or among the spirits of the departed dead, as seemeth good to him who sent him.

Let no man presume for a moment that his place will be filled by another; for, *remember he stands in his own place*, and always will; and the Twelve Apostles of this dispensation stand in their own place,

and always will, both in time and in eternity, to minister, preside, and regulate the affairs of the whole church.

How vain are the imaginations of the children of men, to presume for a moment that the slaughter of one, two, or a hundred of the leaders of this church could destroy an organization, so perfect in itself, and so harmoniously arranged that it will stand while one member of it is left alive upon the earth. Brethren, be not alarmed, for if the Twelve should be taken away, still there are powers and offices in existence which will bear the kingdom of God triumphantly victorious in all the world. This church may have prophets many, and apostles many, but they are all to stand in due time in their proper organization, under the direction of those who hold the keys.

On the subject of the gathering, let it be distinctly understood that the City of Nauvoo, and the Temple of our Lord, are to continue to be built up according to the pattern which has been commenced, and which has progressed with such rapidity thus far.

The city must be built up and supported by the gathering of those who have capital, and are willing to lay it out for the erection of every branch of industry and manufacture; which is necessary for the employment and support of the poor, or of those who depend wholly on their labour; while farmers, who have capital, must come on and purchase farms in the adjoining coun-

try, and improve and cultivate the same. In this way all may enjoy plenty, and our infant city may grow and flourish, and be strengthened an hundred fold; and, unless this is done, it is impossible for the gathering to progress, because those who have no other dependence cannot live together without industry and employment.

Therefore, let capitalists hasten here, and they may be assured we have nerves, sinews, fingers, skill and ingenuity sufficient in our midst to carry on the necessary branches of industry.

The Temple must be completed by a regular system of tithing, according to the commandments of the Lord, which he has given as a law unto this church, by the mouth of his servant Joseph.

Therefore, as soon as the Twelve have proceeded to a full and complete organization of the branches abroad, let every member proceed immediately to tithe himself or herself, a tenth of all their property and money, and pay it into the hands of the Twelve, or into the hands of such Bishops as have been, or shall be appointed by them to receive the same, for the building of the Temple or the support of the priesthood, according to the scriptures, and the revelations of God; and then let them continue to pay in a tenth of their income from that time forth, for this is a law unto this church as much binding on their conscience as any other law or ordinance. And let this law or ordinance be henceforth taught to all who present themselves for admission into this church, that they may know the sacrifice and tithing which the Lord requires, and perform it; or else not curse the church with a mock membership as many have done heretofore. This will furnish a steady public fund for all sacred purposes, and save the leaders from constant debt and embarrassment, and the members can then employ the remainder of their capital in every branch of enterprise, industry, and charity, as seemeth them good, only holding themselves in readiness to be advised in such manner as shall be for the good of themselves and the whole society; and thus all things can move in harmony, and for the general benefit and satisfaction of all concerned.

The United States and adjoining provinces will be immediately organized by the Twelve into proper districts, in a similar manner as they have already done in England and Scotland, and high priests will be appointed over each district, to preside over the same, and to call quarterly conferences for the regulation and representation of the branches included in the same, and for the furtherance of the gospel; and also to take measures for a yearly representation in a

general conference. This will save the trouble and confusion of the running to and fro of elders; detect false doctrine and false teachers, and make every elder abroad accountable to the conference in which they may happen to labour.—Bishops will also be appointed in the larger branches, to attend to the management of the temporal funds, such as tithings, and funds for the poor, according to the revelations of God, and to be judges in Israel.

The gospel in its fullness and purity, must now roll forth through every neighbourhood of this wide-spread country, and to all the world; and millions will awake to its truths and obey its precepts; and the kingdoms of this world will become the kingdoms of our Lord and of his Christ.

As rulers and people have taken counsel together against the Lord; and against his anointed, and have murdered him who would have reformed and saved the nation, it is not wisdom for the Saints to have any thing to do with politics, voting, or president-making, at present. None of the candidates who are now before the public for that high office, have manifested any disposition or intention to redress wrong or restore right, liberty or law; and, therefore, woe unto him who gives countenance to corruption, or partakes of murder, robbery, or other cruel deeds. Let us then stand aloof from all their corrupt men and measures, and wait, at least, till a man is found, who, if elected, will carry out the enlarged principles, universal freedom, and equal rights and protection, expressed in the views of our beloved prophet and martyr, General Joseph Smith.

We do not, however, offer this political advice as binding on the conscience of others; we are perfectly willing that every member of this church should use their own freedom in all political matters; but we give it as our own rule of action, and for the benefit of those who may choose to profit by it.

Now, dear brethren, to conclude our present communication, we would exhort you in the name of the Lord Jesus Christ, to be humble and faithful before God, and before all the people, and give no occasion for any man to speak evil of you; but preach the gospel in its simplicity and purity, and practice righteousness, and seek to establish the influence of truth, peace, and love, among mankind, and in so doing the Lord will bless you, and make you a blessing to all people.

You may expect to hear from us again.

BRIGHAM YOUNG,

President of the Twelve.

*Nauvoo, August 15th, 1844.*



**Editorial.**

WE have much pleasure, this month, in being able to continue the minutes of the Great Conference, held in Nauvoo, which commenced on the 6th of April last. We have published, verbatim, the report as we have received it, of the address of our lamented President, Joseph Smith. We feel greatly the importance of the principles upon which it treats, and are convinced that they will have a mighty effect, generally, upon the Saints, for good or evil. The honest hearted will rejoice in the light of truth, and their minds will expand in the comprehension of principles so glorious; while it may be that some may turn away, being unable to endure the everlasting truth of heaven. We, however, feel it necessary to make a few remarks on the subject, for the benefit, especially, of our brethren in the Priesthood. We would say, store your minds with the great principles revealed unto you, but forget not the order of the kingdom of God; strong meat is not for babes, and the first principles of the gospel are still the means by which mankind are to be introduced into the kingdom of God; let no one, therefore, so far forget, as to dictate to the world upon principles that can only be spiritually discerned, but plead with men to lead them to the obedience of faith, that they may receive that unction from the Holy One by which they may know all things.

Our beloved brother remarks, that "God himself, who sits enthroned in yonder heavens, is a man like unto one of ourselves, that is the great secret." Let no one imagine by this that Deity is less estimated by the Latter-day Saints than by others—by no means; for though we believe in the eternal nature of spirit and of element, and of the continued progression of intelligence, yet, be it distinctly understood, that we worship the Eternal Father, in the name of Jesus Christ, by whom alone we can come unto him, and through obedience to whose commandments we look for the reception of the Holy Ghost, by which alone we can hope to be ourselves perfected. Undoubtedly, the New Testament teaches that the ultimate object of salvation far exceeds the general expectation of religionists, if we may judge by their teachings and anticipations. Paul, in writing to the Thessalonian Church, in his second epistle, second chapter, and fourteenth verse, says, "Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." We, understanding something of what the glory of the Saviour is, for He has overcome and hath sat down on his Father's throne, so He promiseth to him that overcometh, He will also grant to sit upon His throne. Revelations, iii. chapter, 21st verse. We also read in the 1st epistle of John, ii. chapter, and 20th verse, that it was the privilege of the Saints to receive an unction from the Holy One, to know all things. While, in the xxi. chapter Revelations, 7th verse, we read that, "he that overcometh shall inherit *all* things. These references confirmed and established by the sublime and beautiful prayer of our Saviour, as recorded in the xvii. chapter of the gospel of John, where he supplicates the Father, that the Saints may be one, "as thou Father, art in me, and I in thee, that they also may be one in us;" declaring, also, that the glory which the Father had given him, he had given unto them, that they might be one in their condition and glory, as the Father and he were one. Thus, while the Saints of the Last Days, believe in the possibility of attaining to the perfection of existence, we believe it to be attainable only by keeping the commandments of God, and by living by every word that proceedeth from his mouth.

There is one passage which we would by no means omit noticing, which is this: